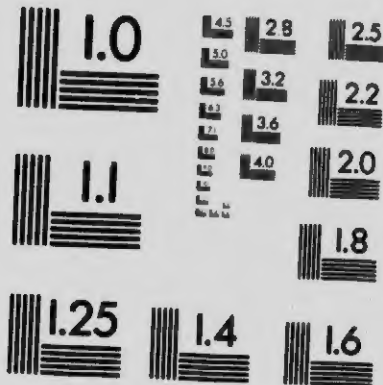


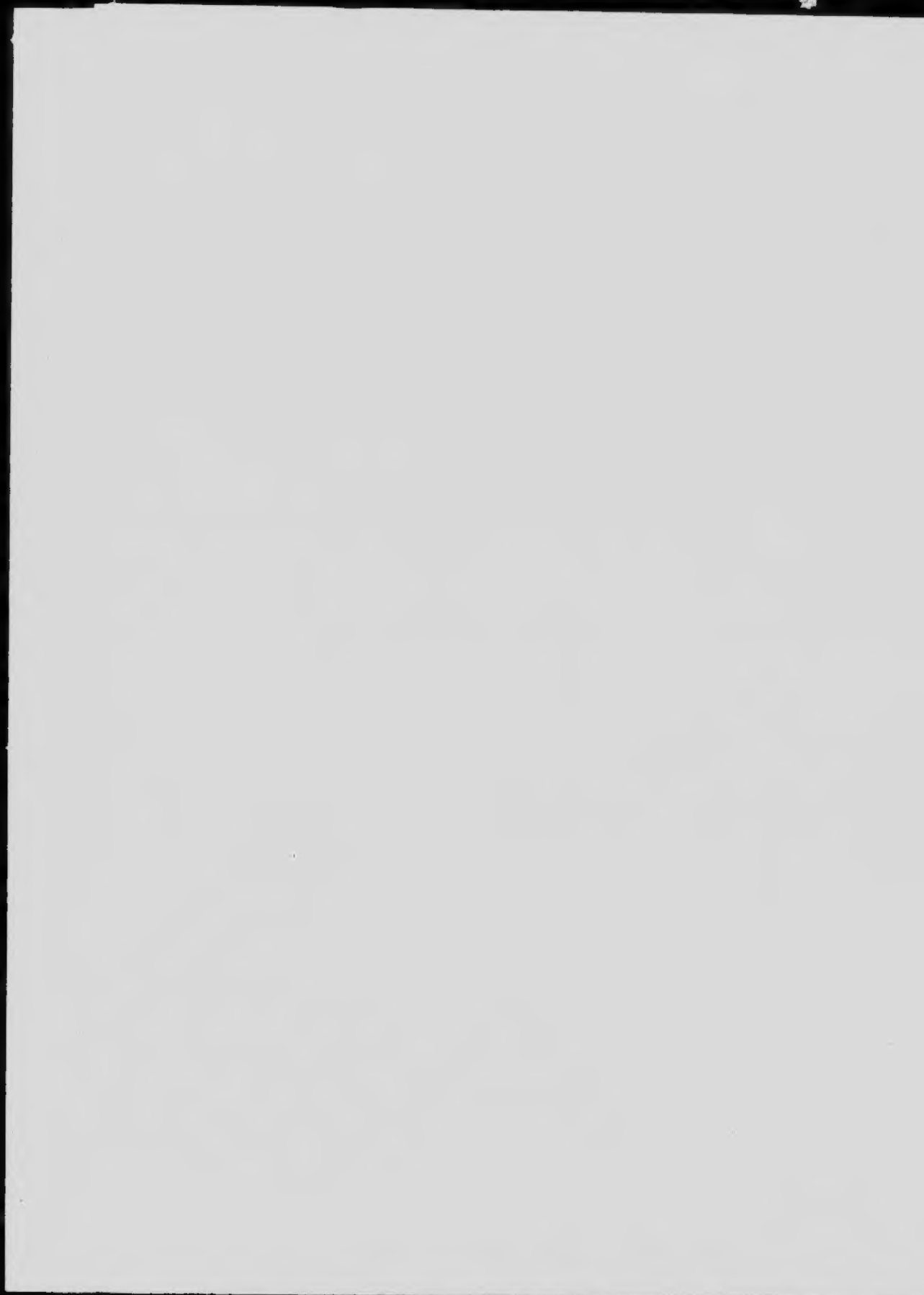
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PROGRAMME
OF
**Thanksgiving
Services**

TO BE HELD IN
CANADIAN CHURCHES

ON
SUNDAY, FEBRUARY 14th, 1915

IN COMMEMORATION OF
The **HUNDRED YEARS
of PEACE**

BETWEEN
*The British Empire and the United
States of America*



Issued by
The Canadian Peace Centenary Association
HOPE CHAMBERS
OTTAWA

Sir Edmund Walker, C.V.O., LL.D., *President*
Lieutenant-Colonel C. F. Hamilton, *Honorary Secretary*
Charles Cambie, *Honorary Treasurer* E. H. Scammell, *Organizing Secretary*

Special Prayer

*Prepared by His Grace the Archbishop of Rupert's Land
and Primate of all Canada.*

□ □ □

○ Lord God Who rulest the nations of the earth, we bless Thy Holy Name that Thou hast caused us to live in peace for an Hundred Years with our neighbours and we pray Thee to continue this Thy mercy to us, and to bind us ever more closely together in concord and brotherly love. We beseech Thee also to grant Thy blessing to Thy servants our Sovereign Lord King George and the President of the United States of America, to their Councils and to all who are put in authority under them. Endue with wisdom the Governor-General of this Dominion, the Lieutenant-Governors of the Provinces, and the Legislators of the Empire, that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations, through Jesus Christ our Lord. Amen.

Programme of Church Services



THE celebration of a Hundred Years of Peace between two nations is an event unique in international history.

In June, 1812, the United States, smarting under what she regarded as the overbearing attitude of Great Britain, declared war, and promptly invaded Canada. The magnificent and noble defence offered by the British and Canadian Regulars and Militia is emblazoned in letters of gold upon the Britannic records, and the descendants of those who fought and who saved the fair lands of Canada from conquest by another power are not wanting in their tributes of respect to the memory of their heroic progenitors.

To-day the scene has changed. Those who were at war are now living side by side in amity. No fortresses guard their frontiers, and such rivalry as exists is only in the prosecution of the arts of peace.

The Organizers of the Peace Centenary movement would have failed to do their duty if they had not arranged for a prominent place to be taken by the Churches. It is a matter for devout thankfulness to Almighty God that, notwithstanding boundary disputes and outbursts of national passion, it has been possible for us to keep the peace for the past century, and that differences have been settled by appeal not to the arbitrament of the sword, but to common sense and reason. It is hoped that on the Sunday selected the Churches of Canada and the United States will join in this celebration, and that a mighty anthem of praise, full-souled and sincere, will ascend to High Heaven.

The fact that Canada, as a component part of the British Empire, is at war makes the holding of the Peace Celebration with the great friendly nation to the south a much more impressive and important event than originally was anticipated. Shortly after the outbreak of hostilities in Europe, the Prime Minister, the Right Hon. Sir Robert Borden, and the Leader of the Opposition, the Right Hon. Sir Wilfrid Laurier, expressed their views on a continuance of the programme of the Canadian Peace Centenary Association. Sir Robert Borden said.—

"The project of marking in an appropriate manner the completion of a century of peace between the British Empire and the United States ought surely to command the widest sympathy. That terrible storm of war, now sweeping Europe, the ravages of which reach even to the shores of this continent, brings into clearer relief the more excellent way which these two great powers have found and followed. It is no small triumph of civilization that these two neighboring nations have been able so long to live side by side without recourse to the arbitrament of war, and to adjust their differences by the exercise of reason and moderation, powerfully seconded, as these admirable qualities have been, by the growing good feeling between the people of our Empire and the Great Republic. When tidings reach us of devastated fields and ruined towns in other lands, our hearts must be

uplifted in thankfulness that on this continent we have been spared the distressing conflicts. The proposal to mark in some public way our gratitude for this great blessing has seemed to me, from the beginning, to be eminently appropriate and worthy of encouragement."

Sir Wilfrid Laurier said:--

"I am certainly of the opinion that the celebration should not be interfered with by the war. On the contrary, at this moment more than ever it would be advisable that the American people and the Canadian people should give an example to the world of their unflinching and determined desire to maintain peace."

Some months ago the Executives of the American and Canadian Associations agreed to set aside Sunday, February 14th, 1915, for special thanksgiving services, and to invite the churches of the two countries to act together in the matter. The reason for the selection of this date was that it would not conflict with the regular calendar in any of the Churches. The Treaty of Ghent was signed on Christmas Eve, 1814, but owing to the necessarily slow rate at which news could travel in those days, the document did not reach Washington until February 14th, 1815. It was ratified by the Government of the United States on February 17th, 1815. February 14th, 1915, is, therefore, the nearest Sunday to the Centenary of the ratification of the Treaty.

If the whole of Sunday, February 14th, 1915, is devoted to the Peace Centenary Celebration, this order may be followed:--

1. The morning service might embody the Christian ideal of Peace as the highest expression of the life of humanity on earth.
2. The Sunday School service might deal with the methods by means of which Peace can become a controlling principle in the life of nations and individuals.
3. The evening service might set forth an unfolding of Christian ideals in actually accomplishing Peace among the nations, a historical review and outlook, the Christian spirit at work.

ENDORSEMENT OF SERVICE BY THE LEADERS OF THE CHURCHES.

(Extract from the Synod Record of the Presbyterian Church of the Maritime Provinces, dated October 9th, 1914, furnished by the Clerk, the Rev. Thomas Sedgwick, D.D.):

"It was unanimously agreed that Ministers and Sessions be recommended to observe the Centenary at the fitting time in an appropriate way."

The Moderator of the Presbyterian Church of Canada,
Rev. W. T. Herridge, D.D.

Dear Mr. Seammell:--

Oct. 12, 1914.

The proposal of your Association is a most fitting one, and I heartily commend it to the support of the ministers of the Presbyterian Church in Canada.

Yours sincerely,

W. T. HERRIDGE.

**The Chairman of the Congregational Union of Canada,
Rev. Harold I. Horsey.**

October 13th, 1914.

Dear Sir:—

I take pleasure in bringing to the notice of the Congregational Churches of Canada the programme of proposed services arranged by the Canadian Peace Centenary Association, celebrating the hundred years of peace with the United States.

I heartily commend it to our Churches with the utmost confidence that, as we have always been in the forefront of peace movements, both in the Mother Country and in the Dominions overseas, we shall most gladly unite with our fellow-Christians of all denominations in celebrating a peace era that will not only have great moral value at this time of European strife, but will prove to be an exalted standard worthy of emulation by the other nations of the world.

Faithfully yours,

HAROLD I. HORSEY.

**The Superintendent of the Baptist Home Mission Board of Ontario and
Quebec—**

Rev. W. E. Norton, D.D.

October 26th, 1914.

My dear Mr. Scammell:—

I have read over the programme of Church services for the Peace Centenary movement. The whole preamble and general programme is eminently satisfactory. I am pleased particularly with the lay-out of the Sunday work, and think that all our Churches should be glad to fall into line with such a proposition.

It seems to me eminently fitting that Canada and the United States, particularly, should go on with this celebration. In view of the very considerable number of serious difficulties that have arisen during the last century between the United States, Great Britain and Canada, such as the Alabama claims and others, we may consider it has been clearly demonstrated that the settlement of international difficulties by arbitration is a possible thing. Some of the difficulties that have been adjusted have been of a very serious character, and such as have frequently led to war between other nations. These have been amicably adjusted. The two nations have been put to no expense in building and maintaining fortifications and now I think we are safe in saying that the strongest possible fortification exists in the cordial and fraternal relations that bind the two nations together. In view of this fact, even though this terrible war is in progress in Europe, I believe Canada and the United States should go on with this celebration.

Yours cordially,

W. E. NORTON.

**The Primate of All Canada—His Grace the Archbishop of Rupert's
Land.**

Nov. 13, 1914.

Dear Mr. Scammell:—

I very heartily approve of the proposed celebration in February next of the one hundred years of peace with the United States. It will also be a pleasure to me to arrange with my brother Bishop for a suitable service to be held in all our churches on the day appointed.

I have heard that it has been thought by some that on account of lamentable war, in which, as an Empire, we are engaged, this centenary service had better not take place. My own view is that, just because of this war, with all its sad circumstances and bitter results, it is the greater reason for thanking God for the long period of peace that we have enjoyed with the great neighboring Republic along borders. I am looking forward to a very general and whole-hearted observance of the day by the people of our Church, and I hope to all in my power to further the very laudable object.

Yours very sincerely,

S. P. RUPERT'S LAND.

**The General Superintendent of the Methodist Church—
Rev. S. D. Chown, D.D.**

November 21, 1914.

To the Ministers of the Methodist Church in Canada:—

Dear Brethren.—In these days of devastating war, a superficial judgment might decide that it would now be untoward to celebrate a hundred years of peace between the United States, Great Britain and Canada; but on the other hand, the horrible and calamitous nature of the present sanguinary conflict should impress us with the fitness of the superlative rejoicing and thanksgiving on the part of the leading English-speaking nations of the world that they have not been mutually subject to the insane decimation and pitiless destruction which now daily confront us in Europe.

The fact that we now see war in all its naked horror is giving us a very lively apprehension of the value of peace, and should proportionately quicken our gratitude and thankfulness to God that no crisis in our international relations has been sufficient to break the bond of brotherly love with which we have been inspired.

The further fact that the present war is waged by our Empire for the overthrow of despotism and looks toward the ultimate and complete extermination of war itself, makes it perfectly consistent upon our part to celebrate the unbroken peace with which these nations have been blessed.

We, therefore, call upon you, in the name of the Methodist Church, to join with our Christian brethren of all the religious bodies in Canada, on Sunday, February 14th next (the day set apart by the Canadian Peace Centenary Association), in holding special services appropriate to express and increase our devout rejoicing for the past and to pray for the indefinite continuance of the happy relations between these countries, which have obtained during the century just closing.

I am yours, in the common service.

S. D. CHOWN.

**The Secretary of the Evangelical Lutheran Synod of Central Canada—
Rev. J. J. Clemens, B.D.**

December 1, 1914.

My dear Mr. Scammell:—

I have perused your proposed Programme of Church Services to be published for use in connection with the celebration of a hundred years of peace between the United States, Canada and Great Britain. Not only do I most heartily favor the celebration of this Peace Cen-

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tenary, but I also cordially approve of the excellent programme which has been so carefully prepared for this occasion. The day selected for the services to be held in the churches—Quinquagesima Sunday, just before the beginning of Lent—is also favorable, and should not interfere with the arrangement of services made by the Churches which, like our Lutheran Church, follow the Ecclesiastical order of the Church Year. Your Agenda for the Sunday Schools, the Responsive Reading, and the thoughtful, pregnant suggestions for Sunday School superintendents, should also prove valuable aids to those concerned. The hymns are, in my opinion, well selected, and your whole Programme a credit to the cause represented.

While many hearts are sad, at present, at the sight of Christian nations, which should be friendly to each other, fighting as enemies, our hearts are cheered when we see two of the foremost among the Christian nations of the earth celebrating a Peace Centenary. May these celebrations serve as important links in the chain of Providential events, which are drawing the nations closer together year by year, hastening the coming of the promised day when they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." May this Peace Centenary be a harbinger of a millenium of peace to come to the nations of the world after this present awful war is over. This is a worthy object-lesson and purpose to work for.

Sincerely yours,

JOHN J. CLEME

The Rev. C. Seymour Bullock, Pastor of the Unitarian Church, Ottawa.

Dec. 16, 1914.

My dear Mr. Scammell:—

I want heartily to commend the proposed observance of Sunday, February 14, as a day for concentrating the thought of our people upon the inestimable blessings of peace. That two great nations, with merely an imaginary line separating them for a distance of 3,800 miles, should, in spite of numerous irritating provocations to the contrary, have lived amicably side by side for a hundred years, is a lesson to the whole world, and a happy harbinger of the greater peace that shall yet come out of strife.

With fervent prayers to the God of all Peace that the undertaking may receive the benedictions of Heaven, I am,

Yours very truly,

C. SEYMOUR BULLOCK.

His Eminence Cardinal Bégin, Archbishop of Quebec.

December 22nd, 1914.

My dear Sir,

Notwithstanding the sad coincidence of the cruel war afflicting the mother-countries of the two races that have labored in the upbuilding and betterment of Canada, I concur with those of your honorable correspondents who deem it preferable not to postpone the proposed celebration of the Peace Centenary. It will serve as a hopeful contrast to witness this rejoicing over a century of peace and friendship

between two great nations, who, by the grace of Divine Providence and the good-will of men, have lived in harmony with each other and wish to do so for an indefinite number of years more. Thankful to the Almighty we surely should be, and it is just that we give expression to our gratitude.

This long period of peace has enabled over a million of my French Canadian compatriots to make their home in the neighboring Republic, and, although the loss to our own country must be deplored, it is reassuring and consoling to know that, under the protective aegis of American institutions, they have thriven and prospered, and above all, have remained, with few exceptions, true to the faith and traditions of their fathers, and, without any detriment to their loyalty and efficiency, faithful to the language that has helped them to safeguard and preserve their sacred inheritance.

Between the United States and our own country there have been many ties of friendship and time out of mind, many ties of relationship. Over the vast Mississippi Basin and the Western Territories once waved the lilies of France; the greater portion of the North American continent then obeyed the apostolic sway of the Venerable François de Montmorency Laval. We wonder that from the shores of the St. Lawrence went forth many of the missionaries, discoverers and explorers of the country lying Southward; that the founders of many flourishing cities of the great Republic bore names familiar to our ear and illustrious in our annals.

Three eventful dates, 1759, 1773 and 1812, bear witness to a period of disagreement and warfare. But the scene has long since changed.

From the very dawn of the English régime in Canada, my predecessors in office have done their utmost to maintain the loyalty of the people to the British Crown. And to-day, that the echo of the last strife exchanged between the rival brothers on either side of the boundary line has long ago died away, I am happy to join with our fellow countrymen in fraternizing with our peace-loving neighbors, and above all, in rendering thanks to Heaven for such a long period of blessed and restful peace.

I have the honor to be

Yours truly,

L. N. CARDINAL BEGIN.

Archbishop of Quebec.

The American Churches.

The promised co-operation of all the Churches augurs well for the success of the celebration, when it is carried out. The following letter from His Eminence, Cardinal Gibbons, addressed to the Hon. Alton Parker, one of the prominent officers of the American Peace Centennial Committee, is illustrative of the communications received by that body from the Heads of the Churches in the United States:

"I cannot refrain from expressing to you by letter my views on the movement now on foot to promote closer and more amicable relations between England and this country, which embrace practically the English speaking world. I am persuaded that the signing of a treaty of arbitration between Great Britain and the United States would not only be a source of incalculable blessings to these two great powers, but would go far towards the maintenance of permanent international peace throughout the civilized world. Both of these great nations have many things in common. We speak the same noble tongue; and the English language is more generally understood

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to-day than any other language on the face of the earth. The classic writers of England are also ours, and the classic authors of America are likewise claimed by Great Britain. The literature of both countries is a common heritage to both nations.

"We also live under virtually the same form of government. The head of one government is a King, the head of the other nation is a President; England is governed by a Constitutional Monarchy; the United States are ruled by a Constitutional Republic. And I believe that both of these nations have been more successful in adjusting and reconciling legitimate authority with personal liberty than any other country of the world.

"England is mistress of the ocean. Her ships ply through every sea on the globe. Her flag floats over every harbor of the world. Her Empire embraces a territory comprising 10,000,000 of square miles, or about one-fifth of the whole globe. Great was the Roman Empire in the days of her imperial splendor. It extended into Europe as far as the River Danube; into Asia as far as the Tigris and Euphrates, and into Africa as far as Mauritania. And yet the Roman Empire was scarcely one-sixth of the extent of the British Empire of to-day. It was Daniel Webster who, in a speech delivered in the American Senate about sixty-three years ago, thus described the extent of the British possessions: 'She has dotted the whole surface of the globe with her possessions and military posts, whose morning drumbeat, following the sun and keeping company with the hours, encircles the earth with one unbroken strain of the martial airs of England.'

"The United States rules nearly one hundred millions of happy and contented people. Our government exercises a dominant and salutary influence over the entire American Continent, and our influence is exerted not to destroy, but to save; not to dismember our sister Republics, but to preserve their peace and autonomy.

"If, then, England and America were to enter into an alliance of permanent arbitration with each other, such a bond of friendship and amity would be a blessing not only to these two great powers, but to all the nations of the civilized world.

"When the waters receded from the earth after the Deluge, Almighty God made a solemn covenant with Noah and his posterity that the earth should never again be destroyed by water, and, as a sign of this covenant, He placed a bow in the heavens. Let Britannia and Columbia join hands across the Atlantic, and their outstretched arms will form a sacred arch of peace which will excite the admiration of the nations, and will proclaim to the world the hope that, with God's help, the earth shall never more be deluged with blood shed in a fratricidal war."

PROGRAMME OF THE CANADIAN PEACE CENTENARY ASSOCIATION.

The original programme of the British, Canadian and American Committees consisted of four main features:—

1. The erection of monuments.
2. The holding of services of thanksgiving in the churches.
3. The conduct of an educational propaganda in the schools and universities.
4. The holding of public festivities in a number of centres.

The work in the British Isles and in the United States is under the control of committees organized in these countries, and the work in Canada is in charge of the Canadian Peace Centenary Association, of which Sir Edmund Walker, C.V.O., LL.D., is the President.

The war in Europe has rendered necessary a modification of some of the plans of the three Associations. In Canada and the United States, decisions have been reached to proceed with the work, especially along educational lines. In Britain, the organization, which is under the presidency of the Duke of Teck and Earl Grey, is being continued. At a meeting of the Executive of the Canadian Association, held on August 19th last, the following resolution was passed:—

"The Association desires to record its opinion that, notwithstanding the present war, there should be an appropriate celebration commemorative

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of the Hundred Years of Peace between the British Empire and the United States. The Association recognizes, however, that, having regard to the very serious nature of events arising out of the war, it would be inexpedient to attempt, at present, definite arrangements as to time and place for the celebration of an international character. With this exception, it is desired that the Association proceed with its educational and other work as may be possible."

The original Canadian-American programme for the erection of monuments proposed that one each should be placed in the capitals, and a series along the international boundary. It also suggested that memorials, or tablets, should be placed in the various centres of celebration, and in some of the principal educational institutions. A curtailment of this programme will be necessary.

The most important feature of the celebration originally intended was its educational side, and this will be maintained notwithstanding the war. The Association is proceeding with the following:—

The preparation of a series of articles dealing with the various treaties with the United States, the events which led up to such treaties, the negotiations which took place and the general results secured.

Arrangements for competitive essays in schools to be planned for different grades.

The issue of a play for production in schools.

Active preparatory work along the foregoing lines is well in progress.

BRIEF HISTORICAL SUMMARY.

The War of 1812 was declared by the United States on June 18, 1812. The last engagement was at New Orleans on January 8th, 1815.

The Treaty of Ghent was signed in the Carthusian Monastery, Ghent, Belgium, on December 24th, 1814. It was ratified by the Government of the United States on February 17th, 1815. The British representatives were Admiral Lord Gambier, Henry Goulburn, William Adams. The American representatives were John Quincy Adams, J. A. Bayard, Henry Clay, Jonathan Russell, and Alexander Gallatin. At a banquet tendered to the signatories by the Municipality of Ghent, a few days after the signing of the treaty, Mr. J. Quincy Adams made use of these memorable words: "May the gateway of the Temple of Janus, closed here, never be opened during this century." The Treaty of Ghent did not refer to any of the causes of the war, but it brought peace. It provided for the appointment of commissions to settle some outstanding boundary disputes which took many years to arrange.

The Rush-Bagot Agreement of 1817 is perhaps the most striking international document on record. It was felt on both sides that ships of war were allowed to patrol the Great Lakes collision would be inevitable. After considerable negotiation, an agreement was entered into, the brevity of which is remarkable. It provided for the withdrawal of all ships of war from the Great Lakes, with the exception of one vessel for each country on Lake Champlain, one each on Lake Ontario, and two each on the Upper Lakes, or four ships for Great Britain and four for the United States, none of which should exceed one hundred tons burden, nor carry more than one cannon of eighteen pounds. The term "Upper Lakes" has been interpreted to cover Lakes Erie, Huron, Michigan and Superior. Six months' notice in writing by either party could conclude this arrangement. While the agreement has not been kept to the letter, it has in spirit, and there is now no prospect that it will ever be abrogated.

empire and the United States, giving regard for the fact that it would be inexpedient to make any place for a reception, it is decided to do no other work as far as

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The Ashburton Treaty, of 1842, was concluded between Lord Ashburton, representing the British side, and Daniel Webster, the American. It settled the boundary between the Province of New Brunswick and the State of Maine. Prior to this Treaty, the tension between the peoples of Canada and the United States was very acute. A considerable area was in dispute and repeated attempts at arbitration had failed. The settlement arranged by Lord Ashburton has been regarded by Canadians as unfair; on the other hand, the same charge has been made by Americans against Webster. Recent historical research seems to prove that the arrangement was eminently fair to both sides.

The Oregon Boundary Settlement, 1846.—With the trend of migration towards the Pacific Ocean a delimitation of the Canadian American western boundary became imperative. The American claim was that their territory extended northwards to the parallel of 54 deg. 40 min. So intent were they that the Democratic candidate for the Presidency, J. K. Polk, was swept into power by the slogan, "Fifty-four forty or fight." On the other hand, the British claim went south to the mouth of the Columbia River. In the end it was agreed to continue the boundary along the 49th parallel of latitude.

Reciprocity Agreement.—A reciprocity agreement was entered into with the Government of the United States in 1854, by which certain natural products were given reciprocal rights of entry into both countries, and certain fishery privileges were granted to the United States. This agreement, which was mutually beneficial, was abrogated by the United States in 1866, as a result of the bad feeling engendered during the American Civil War.

The Treaty of Washington, 1871.—Several disputed matters between Canada and the United States called for settlement. Among them were the coast fisheries, the use of the Canadian canals and of the St. Lawrence, the boundary line on the Pacific Coast, and compensation to Canada for the Fenian raids. There was also a claim made by the United States against Great Britain for damages done to her commerce during the Civil War by the Southern cruiser, "Alabama." To settle these questions, a Joint High Commission of British and American delegates met at Washington. The Right Hon. Sir John A. Macdonald represented Canada. It was agreed that for twelve years the fishermen of each nation should have free use of the coast waters of the other, and that fish and fish oil should be admitted from each country to the other free of duty. But as the fisheries in Canadian waters were the more valuable, it was agreed that the United States should pay Canada such sum of money as would make up the difference. This sum was fixed by the Halifax Award of 1878 at \$5,500,000, of which \$1,000,000 went to Newfoundland and the remainder to Canada. When the money was paid over, the Canadian share was invested by the Dominion Government, and the interest is still paid yearly to the Quebec and Maritime Provinces fishermen. The use of Canada's canals and the St. Lawrence was given to Americans on the same terms as to Canadians. Free navigation on Lake Michigan, the Yukon River and other American waters, was allowed to our people. The ownership of the Island of San Juan, left to arbitration, was finally settled in favor of the United States. The "Alabama" claims, also left to arbitration, were settled in Geneva, in 1872, by the payment of \$15,500,000 by Great Britain to the United States. At the request of Great Britain, Canada's claim for damages done by the Fenians was withdrawn, and

in recompense, certain other favors were given to Canada, Mother Country.

The Alaskan Boundary Settlement, 1903.—In 1825, a Treaty made between Great Britain and Russia, who owned the great territory of Alaska, by which Russia was confirmed in the possession of the coast along the Pacific Coast, reaching down as far south as 54 deg. In 1867, the United States bought Alaska from Russia for the sum of \$7,200,000. In 1895 gold was discovered in the Yukon Territory, which is inaccessible from the sea, except through the strip given to the United States. This now belonged to the United States. No attempt had been made to delimit the frontier between this and the Yukon Territory. After considerable negotiation, the matter was submitted to the arbitration of three American and three British jurists. Mr. Justice, Sir Allen Aylesworth, and Sir Louis Jetté were the two Canadian members of this Board. The decision was substantially in favor of the American claim. A good deal of feeling was aroused in Canada through the action of Lord Alverstone, the only English member of the Board, in agreeing to relinquish two small islands—Sitklan and Kannaghun—without the knowledge of his Canadian confrères. These islands were really of no value, and their relinquishment did not in any way affect the general decision, which was based entirely on documentary evidence. It has been thought by many, who are not familiar with the facts, that but for the action of Lord Alverstone, Canada would have owned the whole of the "Panhandle." His decision, however, did not settle the ownership of these islands.

The More Excellent Way.

There have been several other Agreements and Treaties between Great Britain and the United States, which did not concern Canada directly; and again, others of a minor nature, in which we were interested. The awards under those referred to have not always been received with enthusiasm, either in Canada or in the United States, especially when the decisions have apparently been adverse. Regarding the Geneva Award, which mulcted Great Britain in heavy damages in respect of the "Alabama" claims, the Right Hon. W. E. Gladstone, the then Prime Minister of Great Britain, made use of these words in the British House of Commons:—

Although we may think the sentence was harsh in its extent and unwise in its basis, we regard the fine imposed on this country as dust in the balance compared with the moral value of the example set when these two nations of England and America, which are amongst the most fiery and most jealous in the world, with regard to anything that touches national honor, went in peace and concord before a judicial tribunal to dispose of these painful differences rather than resort to the arbitrament of the sword.

The celebration of a hundred years of peace with the United States is remarkable because there has been by no means a hundred years of amity. On many occasions, but for diplomacy and the exercise of common sense, there would have been war. It is this which lends especial significance to the present cordial relations between the two nations. Canada's greatest achievement and the greatest achievement of the United States, in the eyes of the world to-day, is the boundary of 3,840 miles, stretching from ocean to ocean, guarded only by the sentiment and good-will of two sovereign peoples.

to Canada by the

1825, a Treaty was made the great territory in possession of a strip of land as 54 deg. 40 min. N. latitude for the sum of 100,000,000 acres of land on Territory, which was given to Russia. No attempt had been made to reach the Yukon; so, in 1897, it was submitted to the Arbitration Commission. Mr. T. M. Smith, afterwards Lord, and two Canadians on the one side, and the American Commissioner on the other of the Board, in 1898, in the case of the Klondike—These islands were in any way affected by the documentary evidence familiar with the Canadian would have been, however, merely

Treaties between the United States and Canada which we were not always been in the United States, adverse. Regarding heavy damages to W. E. Gladstone, one of these noble

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Suggested Order of Service

The Hundredth Psalm—"All People That on Earth Do Dwell"—Old Hundredth.

Invocation and Lord's Prayer.

Hymn.

Lesson—Psalm 72.

Te Deum.

Lesson—Matt. 5: 1-12; 1 Cor. 14.

Prayer.

Anthem—"Ye Shall Dwell in the Land" (Stainer); or, "How Beautiful Upon the Mountains."

Collection.

Hymn.

Sermon.

Hymn.

Benediction—The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

The National Anthem, or "God Bless Our Native Land."

Organ Voluntary. Hallelujah Chorus.

Sunday School Celebration

Opening Hymn.

Invocation and Lord's Prayer—Children standing.

Hymn.

Responsive Reading.

Hymn.

Recitation by Scholar.

Notices and Collection.

Address by Superintendent.

Hymn.

Special Address by Minister or Visitor.

Hymn—"God Bless Our Native Land."

Benediction—"Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen."

RESPONSIVE READING FOR SUNDAY SCHOOLS.

(May be used as a lesson for Church Service.)

- Leader.* God is not the author of confusion, but of peace. (1. Cor. 14:33.)
- Response.* He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder: He burneth the chariot in the fire. (Psa. 46:9.)
- Leader.* He maketh peace in thy borders, and filleth thee with the finest of the wheat. (Psa. 147:14.)
- Response.* When a man's ways please the Lord, He maketh even his enemies to be at peace with him. (Prov. 16:7.)
- Leader.* As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity, but peace shall be upon Israel. (Psa. 125:5.)
- Response.* Let us therefore follow after the things which make for peace, and things wherewith one may edify another. (Rom. 14:19.)
- Leader.* Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. Endeavoring to keep the unity of the spirit in the bond of peace. (2 Tim. 2:22 and Eph. 4:3.)
- Response.* Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good. (Psa. 122:7-9.)
- Leader.* Better is an handful with quietness, than both the hands full with travail and vexation of spirit. (Ecc. 4:6.)
- Response.* Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. (Prov. 17:1.)
- Leader.* If it be possible, as much as lieth in you, live peaceably with all men. (Rom. 12:18.)
- Response.* For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. (1 Pet. 3:10-11.)
- Leader.* And seek the peace of the city and pray unto the Lord for it: for in the peace thereof shall ye have peace. (Jer. 29:7.)
- Response.* Behold how good and how pleasant it is for brethren to dwell together in unity! (Psa. 133:1.)
- Leader.* Salt is good; but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves and have peace one with another. (Mk. 9:50.)
- Response.* Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:9.)
- Leader.* And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. Yea, thou shalt see they children's children, and peace upon Israel. (Lev. 26:6, and Psa. 128:6.)

Response. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isa. 2:4.)

Leader. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. (Hos. 2:18 and Isa. 32:18.)

Response. And the fruit of righteousness is sown in peace of them that make peace. (Jas. 3:18.)

Leader. Follow peace with all men, and holiness, without which no man shall see the Lord. (Heb. 12:14.)

Response. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits without partiality, and without hypocrisy. (Jas. 3:17.)

Leader. Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. (2 Cor. 13:11.)

SUGGESTIONS FOR SUNDAY SCHOOL SUPERINTENDENTS.

1. Why we keep this day. Give brief historical sketch. Refer to boundary disputes and to fact that there is an unfortified boundary of 3,840 miles between Canada and the United States. Show that peace is more valuable than war. Give biographical sketch of peace hero. Picture the Angels and their song at Bethlehem and show that Jesus Christ was the Prince of Peace. Application: What Christians can do to help keep the peace.

2. Why we keep this day. Discuss war and peace. Refer to the War of 1812, and to the disputes between ourselves and the United States. Give short account of the treaties which have enabled us to keep the peace. Make the following points: (a) The results of war. (b) The results of peace. (c) The value of arbitration. (d) Christ's point of view. (e) The Church's point of view. (f) How the spread of Christianity will promote peace.

3. Address on the flags of the two nations. The Jack of the States is composed of the stars. There is a good starting point in the star of Bethlehem as leading the wise men of all nations to the feet of the Christ. But the Christ came to His own on the Cross. There are three crosses on the Union Jack, St. George, St. Andrew and St. Patrick. Take St. Andrew's cross as standing in the Scottish character for Justice, without which there can be no lasting peace. Take St. Patrick's as standing in the Irish character for Generosity—a step beyond Justice. Take St. George's as standing for Chivalry, where Generosity goes out of its way to slay dragons which threaten another's life or well being. Justice, Generosity, Chivalry, all find their supreme illustration in the Cross. The Cross, in some form, will surely be found on the flag of a federated world in days to come.

ILLUSTRATION—THE CHRIST OF THE ANDES.

Chilians and Argentines had quarrelled for many years. In 1900 they proposed to go to war over the Andean boundary, an area of 80,000 square miles being in dispute. The British ministers at Buenos Ayres and Santiago used their good offices to prevent war. Their action was powerfully supported by two Roman Catholic Bishops and resulted in the matter being submitted to King Edward the Peacemaker for arbitration. A suggestion was made by Bishop Benavente that a statue of Christ should be placed on the Andes, right on the boundary. This was afterwards carried out, the funds being collected by the Christian Mothers' Association of Buenos Ayres. The statue was cast at the Arsenal of Buenos Ayres, from old cannon, taken from an ancient fortress, and, in February, 1904, was erected. The base is of granite. On this is a granite sphere, weighing fourteen tons, on which the outlines of the world are sketched, resting on a granite column twenty-two feet high. The figure of Christ above is twenty-six feet in height. He is shown supporting a cross in His left hand, which is five feet higher. On the granite base are two bronze tablets, one of them given by the Workingmen's Union of Buenos Ayres, the other by the Working Women. One of them gives the record of the creation and erection of the statue; on the other these words are inscribed:

"Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

HYMNS.

1

(Tune, *Old Hundred*)

All people that on earth do dwell,
Sing to the Lord with cheerful voice;

Him serve with mirth, His praise forth tell,

Come ye before Him, and rejoice.

The Lord ye know, is God indeed;
Without our aid He did us make;
We are His flock, He doth us feed,
And for His sheep He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His name
always,

For it is seemly so to do.

For why? The Lord our God is good;
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

—William Kethe, 1561.

2

(Tune, *Bedford, Martyrdom*)

O God of Bethel, by whose hand
Thy people still are fed;
Who through this earthly pilgrimage
Hast all our fathers led;

Our vows, our prayers, we now present
Before Thy throne of grace;
God of our fathers, be the God
Of their succeeding race

Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide

O spread Thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.

Such blessings from Thy gracious
hand

Our humble prayers implore;
And Thou shalt be our chosen God,
And portion evermore.

—Philip Doddridge, 1736.

3

(Tune, *New York or Morning Light or Webb*)

From ocean unto ocean
Our land shall own Thee Lord,
And filled with true devotion,
Obey Thy sovereign word,
Our prairies and our mountains,
Forest and fertile field;
Our rivers, lakes and fountains,
To Thee shall tribute yield.

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O Christ, for Thine own glory,
And for our country's weal,
We humbly plead before Thee,
Thyself in us reveal;
And may we know, Lord Jesus,
The touch of Thy dear hand;
And healed of our diseases,
The tempter's power withstand.

Where error smites with blindness,
Enslaves and leads astray,
Do Thou in loving kindness
Proclaim Thy gospel day;
Till all the tribes and races
That dwell in this fair land,
Adorned with Christian graces,
Within Thy courts shall stand.

Our Saviour King, defend us,
And guide where we should go;
Forth with Thy message send us
Thy love and light to show;
Till, fired with true devotion
Enkindled by Thy word,
From ocean unto ocean
Our land shall own Thee Lord.
—Robert Murray, 1880.

4

(Tune, Farrant)

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

Our fathers' sepulchres are here,
And here our kindred dwell,
Our children, too; how should we love
Another land so well?

O guard our shores from every foe,
With peace our borders bless;
With prosperous times our cities
crown,
Our fields with plenteousness.

Unite us in the sacred love
Of knowledge, truth, and Thee;
And let our hills and valleys shout
The songs of liberty.

Lord of the nations, thus to Thee
Our country we commend,
Be Thou her refuge and her trust,
Her everlasting Friend.

—J. B. Wreford, 1837.

5

(Tune, Bishopgarth)

O King of Kings, whose reign of old
Hath been from everlasting,
Before whose throne their crowns of
gold
The white-robed saints are casting;
While all the shining courts on high
With angel-songs are ringing,
O let Thy children venture nigh,
Their lowly homage bringing.

For every heart made glad by Thee,
With thankful praise is swelling,
And every tongue, with joy set free,
Its happy theme is telling;
Thou hast been mindful of Thine own
And lo! we come confessing —
'Tis Thou hast dowered our Empire's
throne
With countless years of blessing.

Lead on, O Lord, Thy people still,
New grace and wisdom giving,
To larger love and purer will,
And nobler heights of living,
And while of all Thy love below
They chant the gracious story,
O teach them first Thy Christ to know,
And magnify His glory
— Bishop W. W. How, 1897.

6

(Tune, Duke Street)

Praise to our God, whose bounteous
hand
Prepared of old our glorious land,
A garden fenced with silver sea,
A people prosperous, strong and free

Praise to our God; through all our
past
His mighty arm hath held us fast,
Till wars and perils, toils and tears,
Have brought the rich and peaceful
years.

Praise to our God; the vine He set
Within our coasts is fruitful yet,
On many a shore her seedlings grow:
'Neath many a sun her clusters glow

Praise to our God; His power alone
Can keep unmoved our ancient throne;
Sustained by counsels wise and just
And guarded by a people's trust

Praise to our God; though chastenings
stern,
Our evil dress should thoroughly burn;
His rod and staff, from age to age,
Shall rule and guide His heritage.

—J. Ellerton, 1858.

7

(Tunes, St. Chrysostom, Recces
sional, Blanchard)

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

The tumult and the shouting dies;
The captains and the kings depart,
Still stands Thine ancient sacrifice,
An humble and a contrite heart:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

Far called our navies melt away
On dune and headland sinks the
fire:

Lo, all our pomp of yesterday
Is one with Nineveh and Tyre:
Judge of the nations, spare us yet,
Lest we forget, lest we forget.

If drunk with sight of power, we
loose
Wild tongues that have not Thee
in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

For brash heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding errs not Thee to
guard;
For frantic boast and foolish word,
Thy mercy on Thy people, Lord.

—Rudyard Kipling.

8

(Tune, Russia)

God, the All-terrible! Thou who or-
daine'st,
Thunder Thy clarion, lightning Thy
sword;
Show forth Thy pity on high where
Thou reignest:
Give to us peace in our time, O
Lord!

God, the Almighty One! wisely ordain-
ing
Judgments unsearchable, famine and
sword;
Over the tumult of war Thou art
reigning:
Give to us peace in our time, O
Lord!

God, the All-merciful! earth hath for-
saken
Thy ways of blessedness, alighted
Thy word;
Bid not Thy wrath in its terrors
awaken:
Give to us peace in our time, O
Lord!

God, the All-righteous One! man hath
defied Thee;
Yet to eternity standeth Thy word;
Falsehood and wrong shall not tarry
beside Thee:
Give to us peace in our time, O
Lord!

God, the All-wise! by the fire of Thy
chastening,
Earth shall to freedom and peace
be restored;
Through the thick darkness Thy King-
dom is hastening:
Thou wilt give peace in Thy time,
O Lord!

So shall Thy children, with thankful
devotion,
Praise Him Who saved them from
peril and sword,
Singing in chorus from ocean to ocean
Peace to the nations, and praise to
the Lord.

—H. F. Chorley, 1842,
and J. Ellerton, 1870.

9

(Tune, Harlan, Philippi)

Two empires by the sea,
Two nations great and free,
One anthem raise,
One race of ancient fame,
One tongue, one faith we claim,
One God, Whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion, cease,
Come, victories of peace:
Nor hate nor pride's caprice
Unhath the sword.

Though deep the sea and wide,
Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between
Grey coasts and islands green,
With bonds of peace serene
And friendship spann'd.

Now may our God above
Guard the dear lands we love,
Both east and west.
Let love more fervent glow
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

—George Huntingdon.

10

(Tune, St. Agnes)

God of the nations, near and far,
Ruler of all mankind,
Bless Thou Thy people as they strive
The paths of peace to find.

The clash of arms still shakes the sky
King battles still with king,
Wild through the frightened air of night
The bloody tocsins ring.

But clearer far the friendly speech
Of scientists and seers,
The wise debate of statesmen and
The shout of pioneers.

And stronger far the clasped hands
Of labor's teeming throngs,
Who in a hundred tongues repeat
Their common creeds and songs.

O, Father! from the curse of war
We pray Thee give release,
And speed, O speed the blessed day
Of Justice, Love and Peace!

—John Haynes Holmes.

11

(Tune, National Anthem, Moscow)

God bless our native land!
May His protecting hand
Still guard our shore;
May peace her power extend,
For be transformed to friend,
And may our rights depend
On war no more.

O Lord, our monarch bless
With strength and righteousness;
Long may he reign;
His heart inspire and move
With wisdom from above;
And in a nation's love
His throne maintain.

May just and righteous laws
Uphold the public cause,
And give us peace;
Home of the brave and free,
Empire of liberty,
May heaven, with love, on thee
Her smile ne'er cease.

Not on our lands alone,
But be God's mercies known
From shore to shore;
And may the nations see
That men should brothers be,
And form one family;
The wide world o'er.

—W. E. Hickson, 1836, *Alt.*

12

(Tune, National Anthem)

God save our gracious King,
Long live our noble King,
God save the King;
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King!

Thy choicest gifts in store
On him be pleased to pour;
Long may he reign;
May he defend our laws,
And ever give us cause
To sing with heart and voice
God save the King!

Our loved Dominion bless
With peace and happiness
From shore to shore;
And let our Empire be
United, loyal, free,
True to herself and Thee
For evermore.

13

(Tune, National Anthem)

God save our gracious King,
Long live our noble King,
God save the King!
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King.

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.
Land of the Pilgrim's pride,
Land where our fathers died,
From every mountain side
Let Freedom ring.

Two nations great and free,
Trusting, O Lord, in Thee,
Peaceful and true;
Strong to defend the right,
Pledged nevermore to fight,
May they in love unite,
Thy will to do.

(Last verse written by Dr. James
L. Hughes, Toronto.)

The Responsive Reading and Hymns can be obtained
in leaflet form, for congregational use, from
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West, Toronto, at 75c. per
hundred, postage
paid.



